

THE
Gift That Abides

George W. McCalla

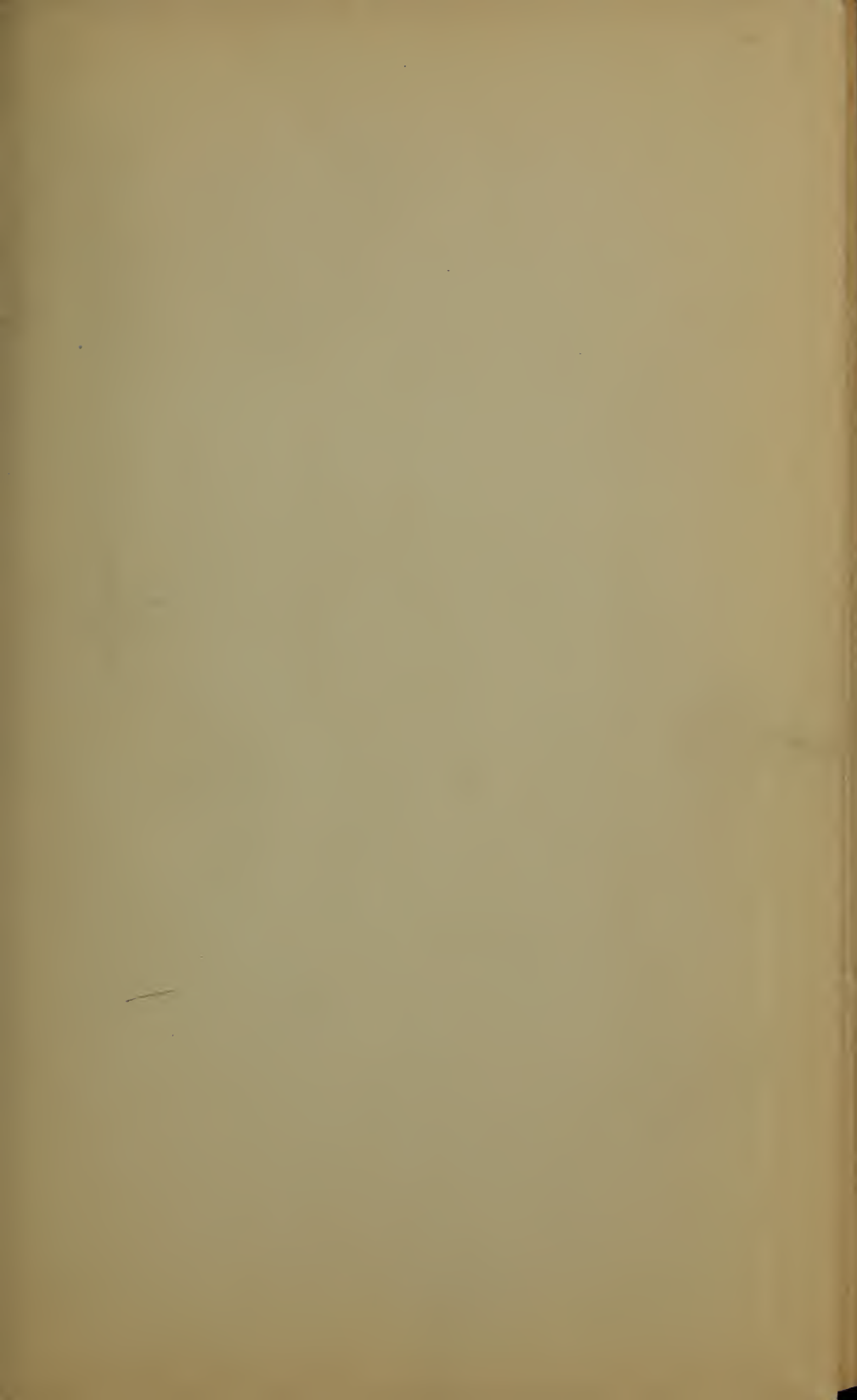


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THE GIFT THAT ABIDES

(1 John ii: 27)

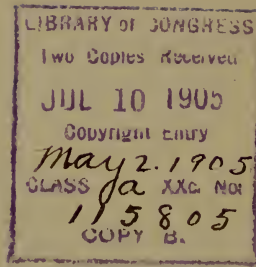
A Setting Forth of Some Truths
Disclosed by "the Anointing,"
Which Have Special Bearing
Upon the Deeper Phases of
Religious Life and Light

By G. W. McCALLA



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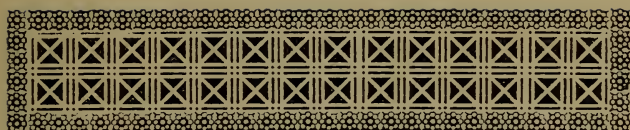
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PREFACE.

The several chapters contained in this book, are not intended to set forth the orderly unfolding of any doctrine or theory. To use a figurative expression: They do not as a whole, represent a completed structure, from foundation to capstone, but may rather be comparable to a string of pearls, varied in hue and size, which have been gathered from time to time in the field of Truth, by one who has diligently sought (under the conscious guidance of the Spirit,) to follow on to know more and more of the blessing involved in the Master's assurance: "*Ye shall know the truth, and the truth shall make you free.*"

They are sent forth in their present shape with a desire, that as the revelations of truth, thus recorded, have served to further and establish the author in the pathway of spiritual Life and Light, so others through the perusal of his testimony, may be helped and made partakers of like precious truth and blessedness.



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CHAPTER I.

The Baptism of the Spirit—How Received.

THE Scriptures are the only safe and sure informant, if one would be properly instructed, as to *how* they may receive the Baptism of the Spirit. Instead of seeking direction from some human teacher it would be much safer to consult the Scriptures, and there learn how the early disciples received the Baptism, and what were the conditions necessary as a preparation for its reception.

If we turn to the Record, we shall find that they did not merely meet together, express their desire for the enduement, offer a prayer for the same, and then go out claiming that they had taken the promised enduement of power, by "a naked faith," in the Master's promise. Nay, this is a way often followed in our

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day, by those who take the counsel of men, but search ever so carefully, you will not find in this way, the foot-prints of the disciples.

It is true they followed a prescribed rule, but it was a very short and simple one. Here it is: "Tarry ye in the city of Jerusalem, *until* ye be endued with power from on high." Waiting obedience, was the only requirement. Passive concentration. Not activity, but rest from action. They waited! And the tarrying continued, *until they were endued* with the promised power. They did not claim or take *It* by faith alone, for *It* rather came, claimed, and took possession of them, than they of *It*. Through their obedient *waiting*, the words of Habakkuk were fulfilled, in their own experience: "At the end it shall speak, and not lie: though it tarry, wait for it: because it will surely come, it will not tarry."

In response to the query: "But how shall one know that the Baptism of the Holy Spirit has been received?" We would ask: How did the disciples know?

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How could any one help knowing, when such an enduement has really been received—when the Spirit of the Almighty has entered into them, and taken full possession?

In these days there is oftentimes a hurrying to get rich spiritually, and this undue haste, frequently leads one to lay hold of something which appears to be the heavenly Gift, but turns out to be, but a gilded counterfeit, and not the true and abiding Anointing. The Spirit is the Divinely appointed Teacher, and when truly waited upon for instruction, will bring light out of darkness, order out of confusion. Even "a wayfaring man though a fool," can wait; and in waiting, he shall receive that Anointing which teacheth all things, and is no lie. (1 John 2: 27.)

If you would be a true helper of others, direct them to the one infallible Helper, even the Spirit of Truth, who is ever ready and waits to be both Wisdom and Power, unto all who will forsake their own strength and knowledge—who are

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both ready and willing to wholly follow His instructions, and inward motions. "Thy people shall be *willing* in the day of Thy power."

To those longing for the anointing of the Spirit, we would say: "Wait on the Lord; be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."



CHAPTER II.

God Still Speaks.

THE unchangeableness of Jehovah, is plainly declared in Scripture, "I am the Lord, I change not." Believing that there "is no variableness, neither shadow of turning" with "the Ancient of days;" and then, observing the almost universal, present-day experience and teaching, of those who profess to be believers in, and worshippers of Him, of whom it is written: "God doth talk with man;" the query may well be asked: "Where is the Lord God of Elijah?" Where is He that Moses spake of, saying: "The God of Abraham, of Isaac, and of Jacob, appeared unto me, saying?" Where is the God who appears unto His people, and speaks to them "face to face?"

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Speechlessness is a characteristic of those gods which are "the work of men's hands. They have mouths, but they speak not." But "He of whom Moses in the Law, and the Prophets did write," is a God whose voice they had heard speaking to them.

But where now, is this God who at one time talked with man? Hath He ceased to utter His Voice? Hath a decree gone forth, that He can only be heard now, through the reading of the Scriptures? Did He speak direct to holy men of old, and will He speak only at second-hand to us? Did He reveal His will to them by "a Voice," and will He reveal it to us only in a Book? Nay. A voiceless God, must be "the work of men's hands." He may be the God set forth by the doctrines and traditions of the scribes and elders; but he is not "the God of Abraham, of Isaac, and of Jacob," for their God, is "the same yesterday, and to-day, and forever." If God ever spoke to men, He still speaks to men. If He

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did not intend to speak, He would not have said: "Hearken unto Me." How many to-day are guilty of that which our Lord condemned in Scribes and Pharisees, when He said: "In vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the traditions of men."

"And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer: Those with which I was wounded in the house of My friends." The cause of Christianity is sadly crippled to-day, because the professed Church of Christ, are blindly following traditions, and know not the inspeaking Voice of God. Such an experience as this: "Out of heaven He made thee to hear His voice, that He might instruct thee," they know not. Although claiming to be His sheep, they never consciously hear His voice. All of their serving is in "the oldness of the Letter," "the newness of the Spirit," they know nothing at all about.

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That the Scriptures are to be highly prized and revered, we are convinced; for they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." But sadly mistaken and in the dark is he, who makes a God of his Bible, or takes the Bible instead of the Divine Spirit, as his Teacher, and Guide into Truth. One may read much in the Bible, and yet understand nothing of the Spirit, but whosoever walketh after the Spirit, unto him shall the Bible be opened.

Our mission is to stir men up to a condition where they shall hearken for the Voice of Him who now speaks from heaven. No human language can ever convey the full import of that "which the Holy Ghost teacheth." Oh! that every one would learn to wait until they hear His Voice and then obey it at any sacrifice. "O that thou hadst hearkened to My commandments! then had thy peace been as a river and thy righteousness as the waves of the sea."



CHAPTER III.

Born of the Spirit.

WHEN Jesus was on earth, for a man to speak of God as his Father, was equivalent to declaring that he himself was Divine (John x:29-36). When Jesus called God his Father, this claim of relationship was to the Jews who heard it an assertion that he himself was "a god;" for they reasoned that, "like must beget like," that to be a child of God, involved a partaking of the Divine Nature. Jesus made no attempt to refute the logic of their reasoning, but answered it by simply calling their attention to that which was written in their *own* Law, where those "unto whom the Word of God came," are called "gods" by Him who sends the Word, that is, the Father himself. His object

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in so doing was, evidently, to prove to them, by their own Law, that, in his claiming to be a *son* of God, he had not gone beyond that which the Scriptures allow, but in reality had claimed less than he had Scriptural warrant for.

In view of what has already been said: What is the condition that will allow us the right to call God our Father, and enable us at the same time to realize all that such a relationship implies? It must plainly be seen that a new-birth is requisite, and that God must be the Begetter of it. That if God begets it, then it is conceived of the Holy Ghost, and being Divine in its origin, it must be Divine in its nature. Hence, "that holy thing" when it has been conceived, and brought forth in us, shall be "Emmanuel," or, God *with us*.

The Doctrine of the New-Birth, as it is set forth in the New Testament, clearly informs us, that those who are the subjects of it, partake of the Divine Nature, and hence in their measure, are Divine, or, like God; for, "whosoever is

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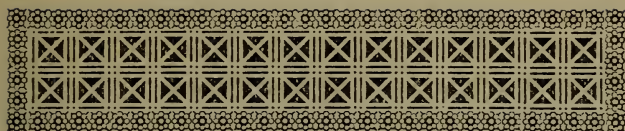
born of God doth not commit sin: for his Seed remaineth in him: and he cannot sin, because he is born of God, in *this* the children of God are manifest, and the children of the devil." He that through this new-birth "is joined to the Lord, is one spirit," and will experience what Jesus meant when he said: "I and my Father are one."

To be a Son of God, then, is to be created anew, in the image and likeness of God; for, "he that is born of the Spirit, is spirit," and "if any man have not the Spirit of Christ, he is none of his." The "partakers of the Divine Nature," have "escaped the corruption that is in the world through lust," and in singleness of eye and heart, they walk before men "in righteousness and true holiness," and the same life that Jesus lived, is made manifest in their mortal flesh. Therefore, those who see them, see the Father also, for the Father who abides *in* them, is the *doer* of the works that men see them perform, for a true Son of God can do nothing of himself

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but only acts as the Father worketh in him, both to will, and to do.

If the testimony we have given, concerning what it means to be "Born of the Spirit," seems to set the experience on a very high plane, we can only say: The Standard is God's, not ours. If like the Bereans of old, you search the Scriptures to see whether the things we have said are true, you will find they fully confirm all that we have said on the subject.



CHAPTER IV.

Divine Guidance.

THERE has been, and still is, much preaching and exhortation concerning our abandonment to the Holy Spirit for teaching and guidance; but the experience of being guided by the Spirit in "all things that pertain unto life and godliness," seems, from all accounts, to be a possession, very rarely known. Indeed, some who can talk most eloquently on the subject to others, have but little personal experience on this line, and are oftentimes ready to cast reflections on any one who claims to be practicing what they themselves have preached. The doctrine seems to be set forth more as a theory than for practice, for these teachers have so many cautions to suggest and

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danger signals to hang out, that by the time they have gone through with the enumeration of these, the effect that the first part of their exhortation has had in convincing the hearer of the blessed privilege of being guided by the Spirit has been neutralized, and the same condition called forth in regard to the Holy Ghost that is produced in little children's minds by telling them about ghosts and hobgoblins. That numbers who have been led into the wildest fanaticism and unlawful practices have claimed to be guided by the Spirit, we well know, but shall the perversion or mistakes of these misguided ones scare any truly honest soul away from this most blessed privilege of the present dispensation? "God forbid: yea, let God be true, but every man a liar." If every one we have ever known, or heard of, who claimed to be led by the Spirit have apparently gone wrong, the lie was in them, and not in Him who hath said concerning the certitude and safety of His guidance:

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“The sheep follow Him: for they know His voice. And a stranger they will not follow.” There can be no hearing of His Voice, unless there be a following in His steps, and whosoever followeth Him “shall not walk in darkness, but shall have the light of life.” To follow in His steps, is to be “always bearing about in the body the dying of Lord Jesus,” this means utter death to own-will that the will of our Father in heaven may alone be done. Stand ever in that love which “seeketh not its own” in anything and you shall stand where the Voice is heard which saith: “This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” After years of personal abandonment to the guidance of the Spirit, refusing to take any step in “the Life,” unless we had the Spirit’s call, and holding in no wise back when the Divine call has been to “go forward;” we testify to the fact that we cannot recall a single instance during all these years in which “the

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leading" after being followed has proven to have been not of Him. It is true we have frequently heard the voice of "the Stranger" calling; but of the sheep it has been declared by Him who is the Truth, "a stranger they will not follow." We have found it so. We are told in Scripture to "Try the spirits," and this is very needful, but it is of far greater importance that you try your own spirit that you may know what manner of spirit you are of, for your ability to try other spirits will be gauged by the purity of your own. We will add in conclusion that we have never laid ourself open to follow any leading that might call for the disregard or violation of moral, domestic, or marital obligations. Any one who has nothing better than the sense he was born with ought to know that what God condemns in sinners He never leads saints to practice. Let us bear this in mind: "If we would judge ourselves, we should not be judged."



CHAPTER V.

Concerning Inspiration.

MANY are ready and eager to contend with voice and pen against any one, who may venture to express a doubt, concerning the inspiration of any portion of the Bible; and they express their faith in the verbal inspiration of the Book (as it now stands), in words which evidence uncommon zeal and loyalty. But where are those to be found, who are ready to contend for the “faith *once* delivered to the saints?” Whose faith stood in the power of God, and not in the wisdom of men. Whose knowledge of the will of God, concerning them, and their understanding of His truth, were not dependent upon that which they read in print through the use of their outward organ of sight, or that

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which might be heard with the natural ear; but whose inward eyes and ears, were open. Who saw and heard in their own spirits, the revelation and voice of the Holy Spirit. To whom the words of Isaiah: "Thine ears shall hear a word behind thee, saying: This is the way walk ye in it, when ye turn to the right hand, and when ye turn to the left," were an actual, and constant experience, in their every day life. Who always walked "as seeing Him who is invisible" (to the outward eye); for, being pure in heart, they were blessed with an inward revelation of Him who alone, is the Light and Life of men. These, had "the epistle of Christ . . . *written* not with ink, but with the Spirit of the living God: *not* in tables of stone, *but in fleshy tables of the heart.*" Where we ask, are those ready to contend for this immediate, *personal inspiration* of the Holy Spirit? Who are not only ready to affirm their belief that "in *old time*," when the books of the Bible were written, "holy men of God spake as they were moved by the

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Holy Ghost," but as ready to affirm that the inspiration of that self-same Holy Spirit, may be, and *is*, known by holy men and women to-day, as surely and infallibly, as ever "holy men of old" knew His inward movings. Surely, from all appearances, there is but a *remnant* left, who stand ready, to contend for *this faith* in the present possibility, of receiving by inward, and direct inspiration of the Holy Spirit, as safe, and infallible, teaching and guidance, as anything declared by "holy men of God" "in old time" *can* be.

If in any age of the world it was *safe* for "holy men" to rely implicitly and entirely upon the Holy Spirit, for teaching and utterance, it is *safe* in all ages, to so rely. But if the declaration of Jesus himself: "When he the Spirit of *truth*, is come, he will guide you into *all* truth," is not a safe promise to accept at its full face value, then no other utterance of His can be unquestionably received. But that His promise means all that it implies, we can testify, because we became

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obedient to our Master's instructions, wherein He said: "*Wait* for the promise of the Father," which, saith He, "ye have heard of me." So we tarried, in the attitude of earnest desire and expectancy, and the anointing came, it teacheth all things, leadeth into all truth, is "no lie," and *abides*.



CHAPTER VI.

The Spirit's Checks.

I N Acts xvi: 7, we read that Paul and Silas "assayed to go into Bithynia," but "*the Spirit suffered them not.*" It is hardly needful to say, that every one who truly knows anything experimentally concerning Divine guidance, is more or less acquainted with what it means to be inwardly restrained at times, from doing certain things, which they otherwise would feel perfectly free to perform. For the prohibitings of the Spirit either to do, say, or go, are of frequent occurrence, in the lives of all who walk, not after the flesh; but after the Spirit. These checks, or restrainings of the Spirit are entirely different in nature and accompanying sensations from an inspiration to do, say, or go. Since in the latter case,

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one may be able more or less clearly, to see the why and wherefore, and have in connection with the inward inspiration the voices of Scripture, providential circumstances, and the conviction of our own judgment, as confirming witnesses. But in experiencing these checks of the Spirit against doing, saying, or going; one cannot as a rule (on the instant at least), discern any reason for the check, either to their own enlightenment, or to serve as an explanation when a refusal must be given, or a nay said, to another person. All the checked one knows is, that *the Spirit suffers them not*. This is enough for their satisfaction, although it may not always satisfy those who are affected by their refusal to do, say, or go, to their disappointment.

Perhaps, it will be well right here to say, that individuals who are naturally lacking in self-confidence, or unduly modest, doubtful or distrustful of their ability, or bashful, shy, extremely cautious, inclined to silence, or who prefer retirement rather than publicity, will

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need to be specially guarded in regard to the feeling of "checks;" such will need above those of contrary temperament, to examine themselves, and "try the spirits," lest they credit that with being a restraining of the Holy Spirit, which is wholly due to the action of their own spirit, following its natural trend or bias. With such a temperament, the checkings of nature, are oftentimes felt, when the Holy Spirit is calling for the performance of some active service. The wise injunction: "Man know thyself," is needful to be put into practice, for we not only need to be enlightened lest Satan should get an advantage over us, through our ignorance of his devices (2 Cor. 2: 11), but also to know the working and devisings of our own subtle nature. If a man know not his finite nature and its workings, how can he ever expect to know and distinguish the nature and workings of the Infinite, in distinction therefrom. The Lord's way with us, was to teach us to know our own spirit, and as we grew in this knowl-

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edge and discernment of our self, and our human spirit, we found ourself increasing in the ability to know and discern Himself, and his Holy Spirit's workings.

The following extracts, telling of experience along this line of feeling inward checks, have lately fallen into our hand. "Socrates was accustomed all his life, to hear what he called a divine voice, or preternatural sign, which came to him *solely* as a prohibition or warning, and *never* as an instigation to act." "I do not pretend," says R. W. Emerson, "to any commandment or large revelation. But if at any time I form a plan, propose a journey, or a course of conduct, I find, perhaps, a *silent obstacle* in my mind that I cannot account for. Very well; I let it lie, thinking it may pass away; if it does not pass away, I yield to it, obey it. You ask me to describe it. I cannot describe it. It is not an oracle, not an angel, not a dream, not a law; it is too simple to be described! it is but a grain of mustard seed. But such as it is, it is something

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which the contradiction of all mankind could not shake."

It is our privilege to testify that for many years we have known what it means (as we have endeavored to walk in the Spirit), to experience the checks or restraints before alluded to, and can truly say that we cannot recall a single instance, in which our obedience thereto has been in any sense a cause for regret. But if for any reason, no matter how high or pure our motive, we have acted contrary to the check, we have always had cause for regret, and by the things we suffered, were brought to render a more perfect obedience unto such checks, in after experience.



CHAPTER VII.

The Spirit-anointed Eye.

THE Spirit anointed eye discovers that, which is invisible to the natural organs of perception. "The mountain was full of horses and chariots of fire round about Elisha," at the very moment his spiritually-blind servant was crying, "Alas, my master! how shall we do?" Not until Elisha had cried, "Lord I pray thee, open his eyes that he may see," did he behold the "horses and chariots," which until then, had been unto him as though they were not. Those who were engaged in stoning Stephen, saw only a man dying at their hands, but the eyes of the sufferer, through the Spirit's anointing, penetrated the clouds of sense, and in the very hour of death,

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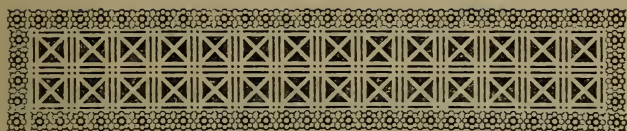
were looking upon Him who was already, his resurrection and life. Of the Lord's anointed it shall ever be said, they "endured as seeing Him who is invisible."

All whose eyes have been spiritually opened, are enabled to "judge the righteous judgment," for they see not only the outward of persons and things, but possessing a measure of that "One Spirit," which searches all things, and unto whom nothing is hid; they are given to see the internal state and condition of others. Often are the Seers, brought to "weep between the porch and the altar," because of their discernment of the internal condition of those, who while outwardly, holding high religious positions, in which they are looked up to as marvels of sanctity, are inwardly, if not outwardly, fallen from the path of moral rectitude.

"He that is spiritual discerneth all things, yet he himself is discerned of no man." The true Seers of to-day, are "despised and rejected of men,"

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while the false prophets are trusted and followed. History continues to repeat itself; for whenever the multitude are called upon to decide between the Lord's anointed and a robber, they ever choose Barabbas; for all who have not entered into the Priesthood, through the conception and birth of Christ within, have not entered by the One Door, but are thieves and robbers, and must ever prove to be "blind leaders of the blind," wherever accepted and followed. Fortunate indeed are the disciples of such, if they end not in a ditch. True Seers are never man-pleasers, for they declare, the whole counsel of God, in the very words which the Holy Ghost teacheth, and by the fruits of holiness, in their personal every-day life, both at home and abroad, are they to be recognized and known.



CHAPTER VIII.

One Feature of It.

THE Baptism of the Spirit which fell upon primitive believers, was of an all-inclusive, penetrating nature. It searched out, and left its hallowing impress upon every faculty and possession. It not only touched and loosened their organ of speech, and enabled them to witness boldly with their lips, but it kept upon its sacred mission of writing "holiness unto the Lord," upon whatsoever belonged to its subject, until it reached even unto their love of money and worldly possessions; and as a result of its sanctifying, and relaxing influence upon their organ of benevolence, they found themselves as ready to obey the call of God, in the offering of their worldly substance—money and property—as they were to

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offer the fruit of their lips. For we read, that after they had experienced this Baptism, "neither said any of them that aught of the things which he possessed was his own; but they had all things common." "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man according as he had need."

Surely it is no wonder, that after so conclusive evidence of entire consecration to the will and service of God, it is on record, that "with great power gave the apostles witness" and "great grace was upon them all." And this, ("he that had gathered much had nothing over; and he that had gathered little had no lack,") continued to be a marked feature, in the experience of all who came under the sanctifying influence of the Holy Spirit; for, Justin Martyr declares in his "Apology," "We who before we were become Christians, loved

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our wealth and possessions above all things, now give up all propriety in them, that they may be in common for all that want them."

It is one thing to sing with the lips,

"Take my silver and my gold,

Not a mite would I withhold,"

but quite another matter, to deal out with the hands; and do it, ungrudgingly. Thousands, who appear always ready to answer in the affirmative, to those tests concerning an experience of entire consecration, so frequently put by teachers of the "Higher Christian Life," we fear would be unable to say: "Yea, let Him take *all*," if the "ALL" spoken of, was known to have reference to either their money or property.

If this willingness to offer so freely of their worldly means and substance was the result of their being baptised with the Holy Spirit, surely we have good reason to question our ability to answer the query, "Have ye received the Holy Ghost since ye believed?" in the affirmative, if we are not, in a measure at least,

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as "ready to distribute, willing to communicate," of our earthly possessions, as these first Christians were. For "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, *how dwelleth* the love of God in him?"



CHAPTER IX.

Praying in the Spirit.

AS we "follow on to know" the Lord, there is sooner or later a realization of what the Apostle meant when he wrote: "We know not what we should pray for as we ought." At first, this conviction will beget bewilderment and confusion of mind, for hitherto, we have asked whatsoever *we* wanted done. But this confusion will come to an end, when we fully accept and rest in the promise: "The Spirit helpeth our infirmities, and maketh intercession for us," for we will then join with one of old in saying: "Lord, teach us to pray," and He who is the same, "yesterday, to-day and forever," will as surely teach us *now* as He taught those first disciples the way of true prayer. But He teacheth *His* way, only to those who turn from their own.

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When we obtain Divine light upon this subject we shall see that most of our prayers have remained unanswered, because we have "asked amiss that we might consume it upon our desires." Like the mother of Zebedee's children, we have asked high favors, and lofty positions, when we were wholly unprepared to meet all that lay between the asking and the receiving of the things asked for. We have sought the glory only. Our self-blinded vision has prevented us from seeing the cup of bitterness, to be emptied, and the testings to be passed through before we could reach the thing desired, or have it reach us. We have endeavored (unconsciously it may be), to get into our inheritance by an easier way than "the way of the cross" by some other gate and way than the gate that is *strait*, and the way which is *narrow*. Hence, our pathway has been so marked with failures.

Jesus, by whom we have "access unto God," and who has "left us an example

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that we should follow in His steps," was "put to *death* in the *flesh* that He might be *quickened* in the *spirit*," and only as we are "crucified together with him"—"planted in the likeness of His death," can we be raised with Him "unto newness of life," and become partakers of His glory.

To be entirely abandoned to the Divine Will; to be prepared to say at all times and under all circumstances: "I delight to do thy will, O God," means far more than many seem to apprehend. But only those who love the will of God, *better than their own*, know in its fullness what it means, to "pray in the Holy Ghost;" for such will only petition for those things that are pleasing in God's sight, and when they pray they know that they *have* the thing desired of Him. The ascending breath which carries their desires unto Him who sitteth on the throne of Grace is but the outbreathing of that Holy Spirit, whose inbreathing awakened a desire for the thing asked for.

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When the I, My, Me, Mine, have been judged and put to death; when all that has made God's house (these bodies of ours), "a house of merchandise and den of thieves," has been scourged with Christ's "whip of small cords and driven out;" when the new and unselfish spirit, "Thy and Thine," has gained possession of our entire being; *then* will our asking be only to this end: That the Father may be glorified in His child. May we learn the secret of true and effectual prayer, and be enriched thereby.



CHAPTER X.

The Wilderness State.

THE Scriptures teach us that our God, is a jealous God; that He hath chosen the godly for himself, and is displeased if they divide their affections upon other things. "The Spirit that dwelleth in us lusteth to envy," or enviously desires to have an undivided heart. Much that the Lord would communicate, must needs be withheld, so long as the heart is not perfect towards him.

One means taken to wean the soul's affections from other loves, is expressed in these words: "I will allure her, and bring her into the wilderness, and speak comfortably unto her." The reason for this is given: "She went after other lovers, and forgot me."

This wilderness state must needs be

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passed through by all, ere they can reach "the stature of the fulness of Christ." The duration of it, will in great measure depend upon the tenacity of our love in its clinging to other things. When we release our hold on all else, and can unreservedly say: "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee;" then, will we be prepared, to come up out of the wilderness, leaning only on the *One* we love, for all other means of spiritual support and consolation will then have been utterly discarded.

As with the Master, so with the disciple. This experience comes after the Baptism of the Spirit. The purpose is not to draw the soul's affections away from the world, or the things of the world, for the class of believers we are referring to, have already forsaken the world and the pleasures thereof, and delight only in the *things* of God. It is to bring the soul off from its dependence, and tendency to rest in, the gifts and favors of God, and lead it to find

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all its satisfaction in Him alone. In this experience the soul will be plunged without warning, from the Mount of illumination and conscious enjoyment of things spiritual, into an Abyss of obscurity and separation from all sensible pleasure, in the things formerly enjoyed. It does, indeed, seem to the soul, as if it has been allured or entrapped, for it comes into this condition so unexpectedly. Confident of being led by the Spirit, and from glory to glory, it looks forward in the expectation of further glory yet to come. When lo! as if by some magical transformation, all its glory has fled, and its only conscious possessions, are barrenness and vacuity. Fearing that this has been brought upon it, by some unconscious act of disobedience or omission of duty, it turns to its former sources of spiritual comfort and service, in the hope that greater devotion in these directions, will restore its lost treasures. But it is doomed to meet with disappointment. The Bible is opened, but that which once truly seemed

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to be full of blessing and light in former times, now seems dull and affords no comfort. It turns to prayer, through which it so often found grace to help in times of need, but it seems to have lost the faculty for prayer—it cannot voice itself either inwardly or outwardly. It turns to fellow believers, with whom it once took sweet counsel, but they afford it no relief; association with them only intensifies the sense of inward desolation. If engagement in religious service or labor be thought of, the soul is painfully conscious that freedom of utterance, and clear apprehension of Truth, are both absent. Thus, one means after another is resorted to in the hope of regaining the joys and comforts of His salvation, but all are of no avail.

We will not enlarge on the details of this inward wilderness state, there will be phases of it peculiar to each individual soul. We write to warn of the danger that lies in any attempt to take our case out the Lord's hands, at this pe-

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culiar crisis in the soul's experience, for this wilderness stage is a most critical period. Great issues are dependent upon the outcome of this. The victory which Jesus gained in his wilderness experience, was of incalculable value to him, the remainder of his earthly career. He gained the victory, not by a withdrawal from the test, but by pressing on through it.

It is natural for an uninstructed soul, to be tempted with the fear that it has been misled, or that something is wrong internally, when it finds itself in this wilderness state, and if "blind guides" are resorted to for advice, they will urge it to take immediate steps to get out of this unenjoyable position, arguing with many quotations from the Scriptures, that religion is intended to make its possessors happy, that any other frame of mind is contrary to it, and not to be tolerated. If this advice be taken, the soul may get out of the wilderness, but it will get out on the wrong side, and by so doing, "frustrate

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the grace of God," and fail of reaching the prize set before it. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There will come a time when each soul must learn that its rest must henceforth be in God alone, and not in, what it has called its "means of grace." That it must enter into such living communion with God Himself, that all of its support and comfort shall be derived, from that which His own Voice utters within its own spirit.

There is great danger of allowing the gifts and favors of God, a place in our affections, that direct and personal love for God, should occupy. The Bible, prayer, religious service, communion of saints, and various other blessings may be more thought of, and depended upon, than God himself. To bring the soul's affections off from these other objects, and unto Himself, He allures it into an experience, where these means of grace no longer afford it any comfort or satisfaction.

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If any reader is in the state mentioned, our advice is: "Hold fast your confidence," and "Wait patiently for Him," If you will only leave yourself in His hands, you shall in His appointed time and way be brought out, and His promise be faithfully fulfilled: "I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there as in the days of her youth, and as in the day when she came up out of Egypt."



CHAPTER XI.

Spiritual Sense of the Word.

THOSE who teach that Scripture has an internal or spiritual sense, which in comparison to the external or literal sense, holds the same relation, that the spirit of man does to his outward body, are not infrequently charged (by those who hold rigidly to the letter alone), with spiritualizing away the real and only true sense, and offering in its stead the vaporings of their own fancy and imaginings. But if the views of these extreme literalists were true, then to understand the Bible would depend wholly upon man's natural abilities, and the unregenerate if their natural acquirements were equal to the regenerate, could have as thorough and reliable an understanding of its teachings as the

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latter; but according to Jesus' own words, those who had been given his teaching in literal words, would not be able to know the depth of meaning contained therein, until they received the Spirit of Truth, whose reception was an absolute necessity, if they would be led unto the apprehension of *all* the Truth his spoken words contained. An opposition to the spiritual sense, may oftentimes spring from that spirit of pride in man, which is averse to acknowledging his dependence upon aught outside of his own gifted (?) intellect, for his needed enlightenment; whereas those who (on right grounds) believe in a spiritual sense, know that only the Spirit who inspired the Word, holds the key that will open the same, and are ever ready, if the query be put concerning the Bible: "Understandest thou what thou readest?" to reply: "Only so far, as the Spirit opens it to me, for I know that as the heavens are high above the earth, so are God's thoughts, higher than my thoughts."

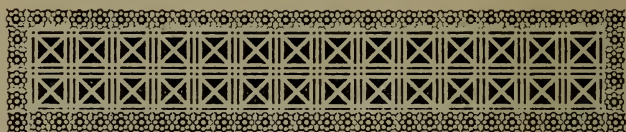
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One thing is sure, that if “every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; *that* the man of God may be *complete*; furnished completely unto every good work (R. V.);” and the Bible *is* so inspired, *then*, ALL of its teaching, has reference to man’s life—his life of internal relationship to God, and the external manifestation of the same, in his intercourse with his fellows; and should be interpreted with this end in view, and ever will be, when the Spirit of God is the source, from which the interpretation springs. The spiritualizing of the Bible with any other end in view, than the perfecting of man in the Divine image and likeness, may well be called in question as fanciful, and most dangerous.

It is, as before stated, because the Scriptures have this deeper meaning, that man cannot without the Spirit’s aid understand them. If the words found therein always meant simply, and only

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what they said literally, like any ordinary book, then the aid of the Spirit would not be a necessity. It is that which lieth within the veil of the letter that makes the Bible so entirely different from any other book. And it is the special office work of the Spirit as teacher, to unfold its hidden treasures.



CHAPTER XII.

The Daily Sacrifice Restored.

HOW few (of the many who claim to be entirely consecrated unto the Lord), seem to know anything by experience, of what it really means to be "always bearing about in the body, *the dying* of the Lord Jesus." The great majority seem to see only the joy and triumph side of the life of faith; and talk and act as though there was no other side to it. But such have surely, overlooked the plain teaching of Scripture, for it clearly declares, that "*the new man*," created in the image and likeness of God, is called to become a partner in filling up that which is behind of the afflictions of Christ, for His body's sake, which is the church (Col. i: 24).

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It is only "*the new man*," who can have fellowship with Christ in *His* Sufferings, and be made conformable to *His* Death (Phil. iii: 10). In all who become "temples of the living God," "the *daily* sacrifice" is restored; for they "die daily," and in their *dying* they are given to see, that through death's working in them, *life* is brought forth in others. Thus the life of Christ established in them, enables them to lay down their life for others, which is a manifestation of the highest measure of love (Jno. xv: 13).

To the traveller therein, such a path will at times seem very lonesome. They will appear to be forsaken by all friends. at least, so far as the ministration of any comfort or consolation is concerned. They will have seasons, when even the Father's face will seem to be veiled. They will be like unto wells, to which others repair with *empty* pitchers, and depart with them filled to the brim. They *giving!* GIVING!! GIVING!!! and yet,

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feeling utter emptiness in themselves. Seldom knowing, and but little, of any conscious infilling or enrichment.

At times, such will wonder, how others can find any source of supply in them. Yea, they may even murmur within themselves, saying: "Is this, what a life of entire consecration means, to be always giving out, and never have any one come to me who can *give*, instead of *take*?" But as they wait upon the Lord in the silence of all flesh, "a still, small Voice" is heard, saying: "Yea, even hereunto were you called. Give, expecting nothing in return. As I emptied Myself and became poor, that others through My poverty might be made rich, so you must do likewise, if you would follow in My steps." Then, as the light breaks in upon them, and they behold the Love and Grace that placed them in this ministry of feeding the spiritually hungry, and remember how *He* before His shearers was dumb, and opened not His mouth, they are truly ashamed of their murmuring, for they now see, in a

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clearer sense than ever before, that "It is more blessed to give, than to receive."

In such ministry, prayer, unceasing prayer, even "with groanings which cannot be uttered," will at times be offered for others, and yet the suppliant will possess no power to either intercede, or take hold of God, for himself. Indeed, such are almost afraid to pray for themselves, lest they ask for that, which if granted, would "frustrate the grace of God," which they know is at work in them, for their perfecting.

The desire of such souls for themselves, could well and clearly be voiced in a single sentence: "Be it unto me, according to Thy word." In fact, there are periods of longer or shorter duration, when the only utterance, that takes anything like the form of personal prayer, is couched in the single word: "Amen!"

While they are ready, and willing to assist others, no one appears to care for their souls. In fact, they are esteemed (at the very time they are suffering with Christ), stricken, smitten of God (Isa.

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liii: 4). They are despised and rejected of men. Yet, strange to say, inwardly possess a consciousness of God's approval. They know that the Christ-life *in* them is increasing in stature, wisdom, and favor with God. That if they but let patience have her perfect work, they shall, eventually, be "perfect and entire, lacking nothing." Yea, be glorified together with Him.

Not many mighty, or noble, seem called to this close fellowship with Christ; but only such as humble themselves, and become as little children, who lose their own will and life, and find Christ in the measure that enables them to walk, even as He walked.

Only to such as have fellowship with Him in suffering, is the promise of reigning with Him given. Let those praise Him, who are given to know something of the priestly service of their High Priest, who have entered with Him into the Holy of Holies, between which and the multitude there still hangs a veil. For though such are shut in with God alone,

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pleading for others, they have nevertheless a foretaste of the glory that shall be revealed in all, who "follow the Lamb whithersoever he goeth."



CHAPTER XIII.

"Looking unto Jesus."

WE are exhorted by Paul (Heb. 12: 1, 2.) to "run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith." Do these words mean that we are to be looking to Jesus for help to run successfully the race? Do they imply that it is Jesus who begets faith in us, and brings it to maturity, or perfection? So men have taught. Let us see what the Spirit would teach us?

"Ye know your calling," said the Apostle. Until we clearly know, what we are called *to*, we cannot know what the race *is*, "that is set before us."

The exhortation is addressed to those who have already entered into Life, and in whom "the first-fruits of the Spirit,"

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have been brought forth. It is a race, therefore, set before believers, which if successfully run, secures a prize. "The mark of the prize," is "the *high* calling of God in Christ Jesus." What is the *high* calling? It is to become like unto Jesus, for his life and character, is a manifestation of that to which every regenerate man and woman is called by the Father. "The stature of the fulness of Christ," is the "measure" of "a perfect man," and this is the perfection we are to "go on to," and concerning which, the Apostle writes, when he says: "*So run that ye may obtain.*"

What then are we to be "looking unto Jesus" for? We are to look at his life of obedience to the Father's will. His utter self-abnegation and purity of life; for in him God hath given us "an example, that we should follow in his steps. Who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously." It is when

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we thus "*consider* him that endured such contradiction of sinners against himself," that we are saved from being wearied and faint in our minds. (Heb. xii:3.) When we behold how Jesus "for the joy that was set before him endured the cross, despising the shame," and how in spite of all that stood in his way to oppose and hinder him in his aim and purpose, he pressed on, gaining victory after victory, and finally; "having spoiled principalities and powers," he reached "the joy that was set before him," even a seat "at the right hand of the throne of God;" we are inspired with new and fresh vigor for "the race set before us." This is the true way of "*looking unto Jesus.*"

The *faith* which Jesus began and finished, is "the faith of the Son of God," or Sonship. This is "the *faith* of the operation of God," which Jesus who is "the first born among many brethren," was the *author* of. And it was *finished* in the experience of Jesus, ere he "gave up the ghost."



CHAPTER XIV.

The Gospel Message.

WHAT is called "Gospel preaching" in our day, is often but the setting forth of the dogmas and traditions of men. There is only "a remnant," who can truly unite with Paul in affirming: "The Gospel which was preached of me, is not after man, for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." We are all well acquainted, with what is now called, the "Gospel message;" but what was the original "Gospel message," preached by our Lord, and His first disciples?

In Mark i. 14, 15, we read: "Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying: The time is fulfilled, and the Kingdom of

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God is at hand; repent ye, and believe the gospel." When He sent forth His disciples, this was to be the message declared: "The Kingdom of heaven is at hand." And through the power of their faith in a Kingdom at hand—within touch, they were enabled to cast out devils, heal the sick, tread upon serpents and scorpions, and had power over all the power of the enemy, so that nothing could by any means hurt them. Jesus said: "The time is fulfilled, and the kingdom *has* come." But many in these times are declaring, that, "the Time is *unfulfilled*, the Kingdom *yet* in the *future*."

Reading the Scriptures in the light of their natural understanding, they have fallen into the same error that Israel of old fell into, in interpreting the testimony of the Prophets concerning the coming of the Messiah; for, understanding only "the letter," they rejected Him who came and fulfilled "the spirit," of all which the prophets had declared. While He moved about among them, and

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did the work it was promised the Messiah should perform, they recognized Him not, but still looked for One to come, and fulfil prophecy as they understood it.

So to-day, while many are looking for a Kingdom to come, a few are rejoicing in the knowledge, that they have already received that Kingdom which cannot be moved. The words of Jesus: "The kingdom of God cometh not with outward shew: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is *within* you;" have been not only understood, but *fulfilled to them*. The query never arises in them: "Art thou He that should come, or do we look for another." The evidence of His Presence, is in this: He hath given sight to that in them, which was aforetime blind, has made that in them to hear, which was deaf, and that which was lame, He has made to leap like a hart. Yea, and made that which bore the marks of sin's leprosy, "like unto the flesh of a little child." He hath brought again

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to life, that which was held in the jaws of death. That which was once the kingdom of this world, has verily become the kingdom of our Lord, and of his Christ, for He hath overturned, and overturned, and overturned, the dominion and thrones of other powers, until they are no more, and now He whose right it is, reigns with undisputed sway. Wouldst thou know the way to enter? Be simple and childlike. For "whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Wouldst thou continue to abide therein? Keep thyself humble, for of the poor in spirit, it is declared: "Theirs is the Kingdom of Heaven." Would you know the token of its inception? Hear Him who speaks with authority: "If I cast out devils by the Spirit of God, *then* the kingdom of God *is* come *unto you*."



CHAPTER XV.

Prophet, Priest, and King.

THE Master "left us an example that we should follow his steps." He was called to the administration of three offices, each of which, were entered upon, according to their successive order. Called first, to be a Prophet, then a Priest, and finally, a King. As Prophet He "began to preach, and to say, repent; for the kingdom of heaven is at hand." As Priest, he made intercession in behalf of others, and "put away sin by the sacrifice of himself." As King, there has been given unto Him, "dominion, and glory, and a kingdom, that all people nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away."

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We read: "the disciple.....shall be perfected as his Master." Hence, in the beginning of our religious experience, we enter upon our mission as a Prophet or preacher, for it is in this stage that the burden of verbal testimony is laid upon us, and we are instant in season, out of season, declaring the good news of salvation. Many, and remarkable, are the revelations and victories given us, while we are in this initiatory stage.

If we make full proof of our ministry, in this "*high calling*," we shall *in due time*, be called to enter upon the *higher*, or Priestly service. "No man taketh this honor upon himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest, but he that said unto him: Thou art my Son, to-day have I begotten thee. As he saith also in another place: Thou art a priest for ever after the order of Melchisedec." "Of whom," says the apostle, "we have many things to say, and *hard to be uttered*, seeing ye are dull of hearing." In this stage

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of experience, things are felt, heard, and seen, that may not be uttered. For the vail of the temple is here rent in twain, even from top to bottom, and we enter into the *Holiest*. Here it is that we "receive the *gift*, and take upon us the fellowship of ministering to the saints," and come to know "what is the fellowship of the mystery which hath been hid in God," even "the fellowship of His sufferings," and the "being made conformable to His death," and are brought to know what Paul meant when he wrote, "death worketh in us, but life in you;" for we, too, are called, as the apostle Paul was, "to fill up that which is behind of the afflictions of Christ *in our flesh*, for His body's sake, which is the Church."

In this Priestly experience, the declarations of Scripture concerning our Lord's bearing the sins of others, and suffering in their stead; are understood as never before. For unto those permitted to minister as Priests or Intercessors, the secret things of the Most High are revealed, and He showeth them His Cov-

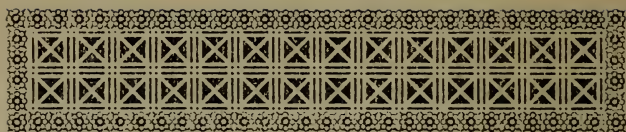
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enant. We will not at this time, speak of the bearing of one another's burdens, by which we fulfil the law of Christ, or, the intercessory prayer made with groanings which cannot be uttered, or, the being baptized for the dead, and laying down of one's life for others, that are herein experienced; those who have not yet entered the Priestly service, would not understand us if we did, and those who have entered, and stand ministering in the Sanctuary, need not that any man teach them, for the anointing which they have received teacheth them concerning all things.

If in obedience to Him who hath appointed us to this higher office, we prove to "be a faithful high priest in things pertaining to God," having loved not our own life, even unto the death, but making ourselves of "no reputation," have taken upon us "the form of a servant," and ministered to the necessities of others; humbling ourselves that they might be exalted; then shall we in due time, be promoted to the highest, or

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Kingly position. For we follow in the steps of our Lord, "who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." It is a faithful saying: "If we suffer we shall also reign with Him." Disciple, hear the words of the Master: "I have yet many things to say unto you, but ye cannot bear them now."



CHAPTER XVI.

The First Born.

I N Colossians i: 15, Jesus is spoken of as “the *image* of the invisible God, *the first-born* of every *creature*.” To use this statement of the Apostle, *for no other purpose*, than to prove that Jesus existed as the co-eternal Son of the Father, before Adam was created, is to take “the bread of God,” given to satisfy the hunger of the soul, and turn it into “a stone” of theological dogma. The rendering given by Rotherham, conveys in a clearer manner the truth which the Apostle seeks to express. He renders it: “An image of the unseen God, *a first-born of an entire creation*.”

We are told by this same Apostle in another place (Rom. v: 4), that Adam

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was a *figure* of Him that was to come; and he further declares: that "the first man Adam was made a living *soul*, the last Adam was made a quickening *spirit*." The *first*, by reason of his disobedience, became the transmitter of death; the *second*, by reason of his perfect obedience, became the Bestower of Life. "For as in Adam all die, *even so* in Christ shall all be made alive."

As Adam was the first-born of the old creation or fallen nature, even so Jesus is the first-born of the *new* creation or *regenerated* nature. "The first man was of the earth earthy, the *second man* is the Lord from heaven. As is the earthly, *such* are they also that are earthy; and *as is* the heavenly, *such are they also* that are heavenly. And as *we have borne* the image of the earthy, *we shall also bear* the image of the heavenly."

If we know no other birth but that which is natural, we inherit the nature of the first Adam, in which, God's image is lost. But, if we have been "born again" "of the Spirit," then, we have

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“put off the *old* man with his deeds, and have put on the *new* Man, which is *renewed in the image* of Him that created him.”

It is concerning this *new creation*, in which the image of God is again restored to man, that Jesus is declared to be, “the *first-born* of an *entire* creation.” “For whom he did foreknow, he also did predestinate to be conformed to the *image* of his son, that he might be the *first-born* among *many brethren*.”

For “to as many as received him, to them gave he *power to become* the sons of God;” and all who are begotten of God, are “partakers of the Divine Nature” of their Father. In all his offspring, his Seed *remains*, and they cannot sin, *because* they are born *of* God (1 Jno. iii:9). All such are birth-right members of the “Church of the First-born,” and as living branches of the true Vine, they remain united to Christ who is their Living Head. They are thus, free from “the law of sin and death,” and “walk even as he walked,”

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in perfect obedience to their heavenly Father's Will.

Thus we see that our "*high* calling of God in Christ Jesus," is to *attain* "unto the measure of the stature of the fulness of Christ." He was made like unto us, that *we* might be made like unto him. To reach the *prize*, we must follow in his *steps*. *He*, "did no sin, neither was guile found in his mouth." *He*, was "put to death in the flesh, but quickened in the Spirit," so our "old man" (the *old* Adam nature), must be "crucified with him, that the *body* of sin might be destroyed," for only so, can we "put on the *new* man (the Christ nature), which after God is created in righteousness and true holiness." "For if we have been planted together in the likeness of his death, we shall be also (raised) in the likeness of his resurrection." For, "as Christ hath suffered for us in the flesh," *so we*, if we would share in *his* glory, must "arm ourselves with the same mind, for he that hath suffered in the flesh, hath ceased from

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sin." Thus *only*, is the victory *won*. "For . . . in bringing *many* sons to glory," he made "the Captain of their salvation perfect through *sufferings*." As the Captain or Master was made perfect, by that same process must all be perfected, who seek to be made like unto him. "For every one shall be perfected *as* his Master" was, or not at all.

May we so bear the image of the second Adam, as to manifest the life of Jesus in our mortal flesh. For God's purpose (as before stated), is not, that Jesus should stand alone, but that he should be "the *first-born* of many brethren," who like him, shall be born of that "incorruptible Seed, which *liveth* and *abideth* forever."



CHAPTER XVII.

The Salvation of God

THE salvation of man, in order for it to be as complete as his fall, must include a perfect restoration (morally) to that image and likeness to God he stood in, before sin entered into his nature. If imperfect man was obliged, in an absolute sense, to work out his *own* salvation, then, it is true, we might expect at the best, but a partial or imperfect deliverance from the thralldom of the adversary, and its accompanying results; but, in as much as salvation is of the Lord, for beside him there is no Saviour (Isa xliii: 11), and he is as infinite in his power, as he is unchangeable in his purpose, then, we have every reason to expect that the recovery he undertakes will not be partial, but a complete one.

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To believe that the salvation of God means less than a perfect cure from sin's disease, is to call in question the veracity, as well as proficiency of the Great Physician, who, knowing man to be in that helpless and pitiable condition, where the whole head is sick, and the whole heart faint, where from the sole of the foot even unto the head there is no soundness in him (Isa. i: 5, 6), yet, nevertheless, pledges himself, not only to bring him health and cure, but in addition reveal unto him the abundance of peace, and truth (Jer. xxxiii: 6).

Multitudes who profess to believe in the completeness of God's salvation, locate the most *practical* portion of it, in the life beyond the grave, and, hence, excuse themselves from measuring up to God's present will concerning them, even in this evil world, which is declared to be, their attaining unto "*a perfect man*, unto the measure of the stature of the fulness of Christ." But all who thus relegate the fulness of redemption to a future state, forget that the oath

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which God swore to our father Abraham was: "That *he would grant us*, that we being delivered *out of* the hand of our enemies, might serve *him* without fear in *holiness* and righteousness *before him*, all the days of our *life*," that is, before we go hence, for as it was in this present life that "sin abounded," so here may we know the *much more* abounding grace of God.

The darkness and confusion in the minds of many concerning the meaning, and present day possibilities of the salvation of God, is due in no small measure, to the teaching of false prophets and guides, who have taught the doctrines and opinions of men, instead of the pure and unadulterated word of the Lord, and thus the counsel of God has been darkened or veiled, by their uttering of words without that knowledge which the Holy Spirit giveth. The idea of salvation, has to a great extent clustered about the thought of being saved from the final penalty for sin, rather than deliverance from the

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inbeing of sin, so that the real idea of God's salvation which involves a complete putting off of the old man and his deeds, and just as complete putting on of the *new Man*, who is renewed in knowledge, after the *image* of Him who created *him* (Col. iii: 9, 10), is known only in its fulness and as an ever present experience, by a "little flock."

The true thought concerning the intent of God's salvation, is well expressed in the following words of the late John Pulsford: "The first and last purpose of God can be nothing less than to see his own life in countless myriads of pure-natured, lovely, and rejoicing children. The *first* design of our Father, is *what Christ has brought to light*. Let us rejoice and be glad, and suffer not the beautiful and consoling purpose of our Father to be cut off from our view by the clouds of our temporal existence. To lose sight of it, is to defraud God of his proper glory, and ourselves of our only steadfast joy."

When the aged Simeon, holding in his

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arms the infant Jesus, exclaimed: "Now lettest thou thy servant depart in peace, according to thy word: for *mine eyes have seen* THY SALVATION," he is usually understood to be referring to Jesus as the one given of the Father to be the Saviour of men, and this only; but his words may without any jugglery, be understood to express also the phase of truth we are seeking to call attention to, viz, that Jesus was to be (by his life of devotion to the Father's will, and unbroken triumph over all sin and temptation), an exemplification of that full and complete salvation, God had been seeking to bring man unto, ever since the fall, when the promise was given: "The seed of the woman, *shall* bruise the serpent's head." In this babe of Nazareth, the spiritually enlightened Simeon, saw the budding of the long cherished promise, and by faith, he could look forward through the thirty and three years that were to be the measure of his earthly life, and see him to be, "the first-born from among the dead," that is, the

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“dead in trespasses and sins.” But his joy was not confined, to the thought of this *one* triumphant life. He saw him to be, “the first-born of *many* brethren;” yea, saw in him, the *head* of a new race of men—the second Adam; and knew, that as in the first Adam all had tasted death, so in this second Adam, a new and living way would be opened up, by which man might not only become *alive* again unto God, but enter into that holy relationship, in which, he would become a tabernacle of God through the Spirit. That as men, had partaken of sin and shame, through the earthly Adam; so through this heavenly Adam, they might partake of Divine holiness and glory.

To know the salvation of God, then, is to inherit the substance expressed in the words: “We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are *in* him that is true, even in his Son Jesus Christ. *This* is the true God, and eternal life.”

In the translation from the Syriac, the

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words of John as recorded in Luke iii: 6, are rendered: "All flesh shall see the *life* of God." The life of God manifest in mortal flesh, is *the salvation of God*, and this life was first brought to light in its fulness, and set openly before men, in the life and character of our Lord Jesus Christ, and he that hath the Son, has the life, and he who has the life, walks even as the Son walked, that is, does no sin, neither is guile found in his mouth. To attain to such a life as Jesus set before us, seems almost an impossibility, but let us remember that with God all things are possible, and that all things are possible to him that believeth, and that to believe for less, is not to believe fully, in "*The Salvation of God.*"



CHAPTER XVIII.

God, as Father and Mother.

THE assurance that "God is our *refuge and strength*, a very present help in trouble" (Psalm xlv: 1), is most refreshing and inspiring, but from much that we read or hear in the way of teaching or testimony based upon this assurance, we are in danger of getting but a one-sided partial view of the manner in which God may be known as "a very present help," in all times of trouble.

The thought that God may be found as a "help" in the sense of his becoming "strength" unto us, so that we may run through a troop, or leap over a wall (2 Sam. xxii: 30) is usually so dwelt and enlarged upon, as to almost if not quite ignore the fact that God is also repre-

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sented to be "a very present help in trouble," as a place of "refuge;" in other words, that the *Name* of the Lord is a strong *tower*, into which, the righteous may run (*retreat*), and be safe (Prov. xviii: 10). To take God in the latter sense may be more humiliating to man, who naturally likes to make a show of strength, but he who takes God for his "refuge," in the will of God, is as truly a man of faith, as he who when God becomes his "strength," turns to flight the armies of the aliens (Heb. xi: 34).

The soul abandoned to the Divine Will may not always know in advance, *how* God will be their helper in a threatening season of trouble, but this they are assured of, God will either be a source of "strength," by which empowering they shall meet and overcome the evil, or, he will be unto them an open "refuge," into which they may retire and safely hide till the storm be past (Psalm lvii: 1).

Unless we are careful to seek special guidance in each particular time of trouble, we may through ignorance en-

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ter into a contest, when God would have us find "refuge" in him, or, we may be seeking God as a hiding place, when he would have us meeting the evil in his "strength." He who attempts to do battle, when God would have him in hiding, will find that all going forth to battle without a "thus saith the Lord," is only to court defeat; while he who shirks conflict, and seeks a place of repose, when God wills to gird him for the fray, will seek in vain for God as his "refuge," and find himself unprotected from the assaults of evil; for God can only be found to be, what *he* wills to be. To find God as a "present help," we must meet him in *his* "present" will, concerning *us*.

In the Douay version, Psalm xlvii is said to have been written "for the hidden ones," and it truly is, when rightly understood, a revelation of heavenly mysteries. For instance the words "refuge and strength," as applied to God, are not only a declaration of the two-fold manner in which God may be known as "a very present help in

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trouble," but they also reveal unto us the dual nature, or fatherhood and motherhood of God. A belief in the bi-personality of God, is nothing new. It is clearly intimated in Gen. i: 26, where we read that God said: "Let *us* make man, in *our* image, and after *our* likeness" That the words "*us*" and "*our*," as here used, are not the words of one male, to another of the same sex, but rather of a father to a mother, we find evidenced in Gen. v: 1, 2, where we read: "In the likeness of God made he him, *male* and *female* created he them . . . and called *their* name Adam." That such a view of God's two-in-oneness has been held, not only by Scripture seers and writers, but by many of the most spiritually illumined of all lands and ages, could be confirmed by numberless quotations from utterances and writings, but to do so, would make this chapter too lengthy, since to render proper justice to such a subject, the quotations would need to be many, and in some instances of considerable

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length. We will only say (before proceeding to give a short explanation of this two-fold nature of God, shadowed forth in the two words, "refuge" and "strength"), that, inasmuch, as everything we see in the world of nature, from the very highest to the very lowest, bears witness to the existence of both a masculine and feminine property or nature, it ought not to be difficult to believe (especially in the face of the statements above quoted from Genesis), that the things we see on earth, are patterns of the things in heaven, or the world of spirit.

Whatever signifies *impartation* represents the quality of a father, while that which is expressive of *reception*, denotes a mother principle. In that which *attracts* and *ingathers*, the motherhood is figured, in that which is *expulsive* and *outgoing*, we see the fatherhood signified.

In the thought of God as our "refuge," we discover a revelation of the Divine Maternity. For the nature

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and use of a "refuge," is to *attract*, *receive*, and *ingather*. The expression we find in Isa. lxvi: 13, "As one whom his *mother* comforteth, so will I comfort you," is a revelation of the *mother-nature* of God. It is the assurance that God will be our "refuge," that we shall be gathered with the Divine arm, and carried in the Divine bosom (Isa. xl:11). Suggesting to our mind's eye, a weeping child being enclasped by a *mother's* arms, and pressed to *her* loving bosom, or a frightened child who has *ran* from the object of its fears, and is hiding its face in its *mother's* lap. The words found in Psa. xci concerning abiding under the shadow and wings, and being covered with the feathers of the Almighty, are also expressive of the Divine *motherhood*, as likewise are the words of our Lord found recorded in Matt. xxiii: 37, when he exclaimed: "How often would I have gathered thy children together, even as a *hen* gathereth *her* chickens under *her* wings. See also Isa. i: 2, "I have *nourished*

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and brought up children," and Deut. xxxiii: 27, "The eternal God is thy *refuge*, and underneath are the everlasting *arms*." Some early writers believed that it was the *maternal* nature of the Godhead which incarnated itself in Jesus. T. C. Upham says on this line: "The language which Jesus utters on the cross: 'Father forgive them, *for they know not what they do*,' is the very language of a loving *mother*, who is willing to suffer and even die for her erring children, if she can thereby bring them back to their father's home and to truth." We trust, that we have, in a measure at least, made clear to the reader that the designation of God as our "refuge," is a declaration of the Divine *motherhood*.

In the assertion that God is our "strength," we have given us a revelation of the *fatherhood* of God. For while a "refuge," represents the feminine quality of passivity; "strength," signifies the active principle, which is masculine. For God to be our "strength,"

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signifies an *impartation* of Divine energy, which will reveal itself in an *out-going* power, that shall manifest an *expulsive* force against the evil which troubles us. Instead of a hiding place and shelter, God under this figure, is revealed as the All-mighty quickener and energizer. Of God as "refuge," it may be said: "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues" (Psa. xxx:20). But of God as our "strength," we shall exclaim: "Thou hast girded me with *strength* unto the battle, thou hast subdued under me those that rose up against me" (Psa. xviii:39). As our "strength," therefore, he is revealed as "The mighty God, the everlasting Father." And he says unto us: "Thou shalt call me: My father" (Jer. iii:19). Blessed are we if we can look up into his face and say: "Doubtless thou art our *father*, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, *art* our *father*, our

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redeemer; thy name is from everlasting" (Isa. lxiii: 16).

May we so walk in the Spirit as to clearly and promptly discern, in every season of testing *just what* God wills to be unto us, at that present moment, that the Divine Will, and our will, may be *one*. Thus, and so only, shall we find God to be unto us, "*a very present help.*"



CHAPTER XIX.

The Two Eyes of the Soul.

FROM statements made by some teachers of religion, when dealing with the question of "faith and reason," it might be inferred that *reason* ought to be regarded as a curse rather than a blessing, as a hindrance instead of a help, as of satanic rather than Divine origin; that before we can fully please our heavenly Father, we must deny *reason* of all right to be heard in the council chamber of the soul, and be prepared to say every time reason dares to offer either caution or counsel: "Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God;" that only when we have perfectly succeeded in disregarding or silencing the voice of

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reason entirely, and *faith* alone (which in such a case is mere credulity), guides and controls, can we hope to possess and exercise that kind and degree of *faith* which is well-pleasing unto God.

We lately came across a sentence (in a periodical claiming to be an exponent of the deeper Christian experience), which fully expresses this one-sided view. The writer says: "Faith and reason are like the two compartments of an hour-glass; the one can only be full, when the other is empty." If this statement were true, then, no man could be "full of *faith*" until he was utterly "void of *reason*." That some accept such a view of the relation of *reason* to *faith*, we are ready to allow, for while they profess unlimited *faith* in God, their lives are inconsistent with all *reason*.

Such have not profitted by the Apostle's words, where he says: "Though I have ALL *faith*, so that I could remove mountains, and have not charity, I am nothing," but having looked upon "*faith* alone," as the one and

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only thing essential, have ignored that Scriptural injunction which says: "Beside this, *giving all diligence, add to your faith*, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For *if these things be in you and abound, they make you* that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But *he that lacketh these things* is blind, and cannot see afar off."

Because of this *spiritual* blindness, some not only make very crooked steps, but are also hindered from perceiving their many mistakes and inconsistencies; and not until such have experienced an anointing with the eye-salve of the Spirit, can they possibly realize, how wretched, miserable, poor, *blind* and naked they have been (regarding what in God's sight is *true* holiness), at the very time they (in their blindness) were believing themselves

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spiritually to be rich, increased with goods, and in need of nothing.

The correct view is this: Instead of looking upon *reason* as an antagonist of faith, believe (with an ancient writer) that "True *faith* and *reason* are the soul's two eyes," and that either of them cannot be dispensed with without sadly crippling the soul's power of vision and action.

Such a view of the subject would lead us to thank our heavenly Father for the gift of reason, as well as for the gift of faith, and save us from magnifying the one to the exclusion of the other. For when faith and reason occupy their right and true relations, we are possessed of a pair of balances, by which every subject presented for our consideration may be truly tested and properly weighed, and we be saved from one-sided, ill-balanced views, and so "walk not as fools, but as wise," knowing that "a tree is known by its fruits," and that man's outward life is the only true witness to others of his holiness.

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If many whose vagaries, inconsistencies and pretensions, have brought reproach upon the cause of Christ, had only taken *this* view of *faith* and *reason*, they would not only have been saved from thinking more highly of themselves than they ought to think, but would also have thought soberly, according as *God had dealt to them* the measure of *faith*, and so would not have boasted of things without their measure, knowing full well that “not he that commendeth himself is approved, but whom the Lord commendeth.”

In view of what has already been said, we would advise our readers to *use both of their God-given eyes*—faith and reason—for if, as before intimated, we close “the eye of *reason*” and look only through “the eye of *faith*,” neglecting to add to our faith knowledge through reason, our faith will end in mere credulity, and result in our being brought into a condition of mind that will render us liable (at any moment) to make shipwreck upon some one of the

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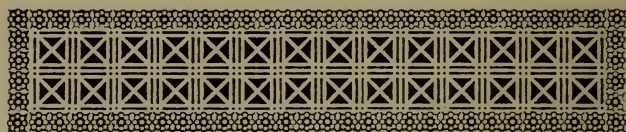
various sand-bars of fanaticism that are all around us. There is imminent danger of getting into a condition where the more we believe, the more we deceive ourselves, and any one else who takes counsel of us, or follows in our steps.

On the other hand, if we neglect to use the *faith* faculty, and seek to be guided by the light or eye of "*reason* alone," we are in danger of becoming even worse fools, by not only denying all revealed truth, but even going so far as to doubt the very existence of God himself.

What is rightly needed then, is that we despise not any of the gifts of God, who hath not only dealt unto every man a measure of *faith*, but of *reason* also; and when the two are in their own proper sphere, and yet acting in true harmony, they give a oneness of vision in things spiritual, even as our two natural eyes when healthy, bring every thing that we look upon to unite in one to our perception.

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Conjoined by the Lord, *faith* and *reason* are no longer twain but one, therefore, what God hath joined together, let us not attempt to put asunder, "lest happily we be found even to fight against God."



CHAPTER XX.

How Christ Enters.

DOES Christ enter into the heart of man, as a perfectly developed life? In other words, is the Jesus-life in its full development, brought in by a single and simple act of faith? Is a finished character made over to us by an assignment? So it might seem, from some of the teaching set forth by present-day imputationists, who represent Christ's coming into the soul, as similar to a full-grown man entering into a room, who brings with him the fruitage of all the experiences he has passed through, in His coming to "the stature of a perfect man," and imparts it to a mere "babe in experience;" thus giving to another instantly, that, which it had taken him years to acquire.

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This view, actually, sets the servant above his Master, it brings the disciple in a moment, and by faith alone; to possess that, which the Master himself only reached after years of suffering and self-abnegation. If in things spiritual, it were possible for a novice, thus to grasp, knowledge belonging to one of "full age," it might truly be said of them, as it is oft times said of too fast and forward children, "that child knows too much for one of its age." For "strong meat belongeth to them" *only* "that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." But how then does the Christ-life enter? It enters as the Seed of God. It is imparted unto the soul, by and through, the overshadowing of the Holy Spirit. It is received by the soul into its hidden parts, as a result of its desire to know the living God, as the begetter of all that shall issue forth from it, or to which it shall give expression. When this Seed is received it is hidden

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within the folds of the soul by a love of the truth; while the soul offers up its *own* life, that the Christ may be *formed* within, and become its Emmanuel, its hope of glory. To such in *due* time, "a child is born, a son is given." And this Life if truly nurtured, will increase in "wisdom and stature," *until* we "stand *perfect* and *complete* in all the *will* of God."



CHAPTER XXI.

The Chastening of the Lord.

PERHAPS no other passage of Scripture has been as frequently quoted for the comfort of those who have been in any way afflicted, as the words found in Heb. xii:6, viz., "Whom the Lord loveth he chasteneth." That thousands have found comfort in the thought that their affliction was a special evidence of God's love *for* them, is indisputable, but that many of those so comforted, have had a false conception of what this Scripture really means, is equally apparent. The attitude of a soul in regard to the Divine Will, both before, and during the affliction (but especially *before*), should be known, and taken into consideration, before there is an application of the words quoted. If this be not done,

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we may not only wrest Scripture from its true meaning, but in our ignorance, misrepresent the character of the very Lord we seek to honor.

Let us look into the matter a little, and see if we cannot discover who it is, that the Lord (*because* of His love) chastens. Whom do just and loving earthly parents chastise? The children who seek in all things to do only that which is in harmony with the parents' will? Surely not. Can it be possible then that our loving Lord lets His chastening rod fall upon those, who in full surrender of will seek only to do that which His Spirit and Word teach? Nay, a thousand times, nay! A rod is for the back of him who knoweth "his Master's will and doeth it not," it is such that "shall be beaten with many stripes," and by these disobedient ones the chastening ought to be understood and accepted as a manifestation of their heavenly Father's love, who does not correct for His own pleasure, but solely for their profit, that they may repent of their sin, and by be-

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coming wholly obedient to their heavenly Father's will, be made "partakers of His holiness." Hence it is written to those who are in a lapsed condition: "As many as I love, I rebuke and *chasten*: be zealous therefore, and repent." To the disobedient child, chastening, discipline, and reproof, as a rule, never seem to "be joyous, but grievous," and it would be almost impossible to convince such a child, that it was *pure love*, and not anger, that prompted the *chastening* from the parent. But "*afterward*" (in after years, perhaps), if they have been rightly "exercised thereby," they will *then* see, in the "peaceable fruit of righteousness," which appears in their everyday life, a clear revelation, that all the discipline they were subjected to in the earlier years of their life, was an unquestionable and infallible proof of their parent's love. If any one will carefully examine, Heb. xii. and Rev. iii: 14-19, they will see *who it is*, that the Lord *chastens* and *scourges*; and *why* He does it.

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That those who *wholly* follow the Lord, frequently undergo long and severe trials, affecting mind, body, and estate, we well know; they are sometimes "destitute, afflicted, tormented," they have "trial of cruel mockings, and scourgings, yea, moreover of bonds and imprisonment;" but these things come upon them *not* as chastenings from the Lord; for with singleness of heart and will, and at any cost, they have in all things and under all circumstances, sought only to please Him. Who then is the instigator, and afflicter of the Lord's obedient ones? The "*Adversary*," "that old *Serpent*, called the *Devil*, and *Satan*;" "the *Prince* of the power of the air, the *Spirit* that now worketh in the children of disobedience," who either *personally*, or through "his angels," and wicked spirits, or by individuals on earth who are given over to do his bidding; ever seeks to injure, harass, hinder, discourage, and if possible destroy those, who obey God *only*.

But the query may arise: Why does

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the Lord allow Satan to thus deal, with those whose hearts are perfect toward Him? If you will read the first and second chapters of the Book of Job, you will discover that in his case, Satan declared that the work which God had wrought in Job (which God called his attention to), was all right so long as everything went well with Job, but if instead of prosperity, God sent him adversity, he would curse God to His face. This was a challenge, a deliberate calling into question the reliability and durability, of God's work in man. Did God fear to have the genuineness of His work tested? Impossible. If His work cannot stand inflexible against all the tests that men and devils can subject it to, then the work of the Lord is not perfect, then there is *one* more powerful than Him. What else can He do then, but allow Satan to try the "faith and patience of the saints?" And what will true saints *do*, but rejoice, that it is not only *given them* to believe on His name, but also, to suffer for His sake. While

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they understand that their trial is not *ordered* by their Lord, they *know* that He *permits* it, and that in *some* way, if they prove faithful to Him, He will cause it to work for their good. Therefore, they account it all joy, when they fall into various trials; knowing that such proof of their fidelity, at last produceth patience; and if patience have *a full effect*, they will be perfect and entire, in *nothing* deficient.



CHAPTER XXII.

A Hidden Life.

THE spiritual life is of necessity a hidden one. "The natural man receiveth not the things of the Spirit of God . . . neither can he know them, *because* they are spiritually discerned." Therefore, those who "live in the Spirit," and "walk in the Spirit," are to the carnally-minded, an unsolvable enigma. For the latter, measuring by the plummet of worldly wisdom, cannot sound the depths of real spirituality. The life of the truly spiritual is not only hidden from those who are unregenerate, but is also hidden from those who have not yet advanced beyond the first "principles of the doctrine of Christ." Such can accept all who are on a plane with themselves, because they measure by

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themselves. But when one leaves these "first principles," and goes "on to perfection," thus entering into the spiritual realm, then these first-principle Christians (because they can no longer measure the advanced one by the rule and plummet of their own experience), doubt the reality of their attainments, and insist that they are either deluded or become self-righteous.

But, further than this, the life of a spiritual man is hidden in a measure from himself. He *knows* that the Lord is its source and sustenance, and experiences the life-throbs of the indwelling spirit of Christ; but even to him there are "hidden mysteries," whose depth he has not yet fathomed. But he finds glorious satisfaction in knowing, that while his life is hidden, it is "hid *with* Christ *in* God." Therefore, it is not interiorly, a lonesome life. Former friends may separate themselves from his company; *professors* of (traditional) religion, may regard him as unsound in doctrine; he may not know of one to whom he

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can confidently disclose the deeper inward Divine revelations, and know that they will be either appreciated or accepted as true.

But, as above said, he is not alone, for *the Lord is with him*; and *He* infinitely compensates for the loss of all other friends. Hidden with Christ! Lost to the things of time and the charms of the world. Yet not lost to God, but hidden with Christ in Him.



CHAPTER XXIII.

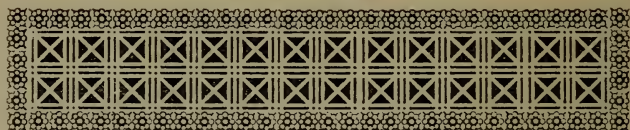
"Yea, Lord."

"THEY say unto Him: *yea, Lord.*"
Herein lies the sum and substance, of entire consecration to God. To be ready and willing to answer: "*Yea, Lord,*" to every requirement of the Divine Will that may be made known to us, this, and this alone, gives reliable evidence of entire and unfaltering devotion to God's will, and all who have through the operation of the Holy Spirit, been brought through the fires of self-crucifixion, to this attitude of mind and will, have really and truly come to possess the Truth, and through it have indeed been set free. There is no *real* freedom of body, soul or spirit realized; until the creature's will harmonizes with the Creator's, and there is a "*Yes*" ready,

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for every demand or draught God may make upon it.

It requires but little grace to say: "Yes," when the call is to ease or honor; but when the call is to toil and shame, how slow most all are, in uttering: "Yea, Lord." It is quite easy for many to say: "Yes," when called to active and public service, but if God says: "Be still, cease from *all* labor," the "Yes," seems hard to utter. Then, again, it is no trial for many to say: "Yes," when God says: "Be silent," but when he says: "Arise and thresh, O daughter of Zion;" they seem to have lost their power of speech, and it is a long while, before God hears from them a clear and hearty: "Yes." It is in nowise hard to say: "Yea, Lord," when he sends us friends, but if he calls for a severance from friends, it is not so easy to have a prompt: "Yes" ready. It comes natural to say: "Yes," when prosperity greets us, but if adversity stares us in the face, it takes very deep consecration to say: "Yea, Lord," and not draw back, or murmur.



CHAPTER XXIV.

The Hiding of His Face.

THERE is a phase of experience connected with God's perfecting process (and it will be known at some time, by all who seek to attain "unto the measure of the stature of the fulness of Christ"), in which, God's presence is no longer felt or enjoyed. When it will seem as if the light of His countenance is completely withdrawn from us. Such an ordeal is all the more painful, because the soul cannot tell what causes it. For the hiding of His face we refer to, is not occasioned by any act of disobedience on the part of the soul thus tried, but happens at a time when the soul is (as never before), surrendered to the will of God, and walking up to the full measure of all the light it has appre-

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hended. In such a trial, there is no expression that can voice the internal agony in a clearer manner, than the Master's cry: "My God, my God, *why* hast Thou forsaken me?" Only those who have passed through such an ordeal, can know anything of the questions such an experience awakens, or the testing of faith and loyalty to God that it involves. In fact, the tested soul itself, knows nothing of the wonderful issues which hinge upon the result of this trial, until it has pressed on through the obscurity, and stands again in conscious Light.

When we have passed through the cloud, and stand on the other side of it, then, we possess "light in His Light," and see how "big with mercy" the cloud really was, and rejoice that we were enabled to follow and obey the Lord, even when we could neither see or trace Him. Him.

But many when they reach this trying ordeal, are frightened by suggestions of the Enemy, and turn back; and so frustrate the grace of God. If such, instead

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of turning back, would but press steadily on, they would soon emerge from this phase of experience, and find themselves fixed and established as never before, in "the Life hid with Christ in God."



CHAPTER XXV.

Teacher and Taught.

ONLY those who are weaned from the milk, and drawn from the breasts, has God promised to teach knowledge, and make to understand doctrine (Isa. 28:9). How *much* He will teach, and how *clearly* bring to understand, cannot be measured or declared in its fulness. The Spirit is promised to lead the obedient into *all* truth. I know this promise to be available in this day and generation, not simply because "the Bible tells me so," but because I have *tasted*, been brought to *see*, and found the Lord very gracious in this respect.

But let us not delude ourselves with the thought, that if we ever come to see light in *His* Light, that men will welcome its outshining through us; contrariwise,

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the purer the truth we have to impart, the fewer ready listeners will we find. Humanity cannot easily accept him whose message means the undoing of their pre-conceived notions and opinions.

But, we shall rejoice, nevertheless, even if unaccepted by men, because we are so consciously "accepted in the Beloved."



CHAPTER XXVI.

Faithful in Little Things.

IT has well been said, that: "Perfection consists not in doing great things, but in doing little things well." There is great need that this be remembered. A multitude of people, are ready and anxious for the privilege of doing some conspicuous or great thing in the line of religious service, but when we look for those who without aspiration to do something great, are improving every opportunity that offers, to prove faithful in the so-called little things, how few the number. It must be apparent to everyone, who will consider the subject but for a moment, that it takes more grace to be faithful in that which is least, than it does to do that which is great; for in the doing of great things,

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we have the encouragement and prospective applause of others, and even our own carnal nature, offers its assistance. But when we set ourselves about doing the little things, especially those which are too small for any eye but God's to notice, then we find ourselves, minus any outside praise, and the flesh standing in the way to resist us. Hence, this kind of service is only performed habitually, by those who are crucified to "the world, the flesh, and the devil."

We read the lives of eminent saints, and wonder at their spiritual attainments, and all that they achieved. The secret lies in *this*, they were always careful to do the little things, and while doing these they were laying the foundation for the receiving of strength to perform the greater, whenever God might call for them. They did not wait until they might meet a Goliath and put him to death, but they were instant in season, and out of season, in watching for and destroying "the *little* foxes, that spoil the vines." Thus, beginning with the small,

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they finally, mastered the great. Be faithful, therefore, in every righteous duty, however small and insignificant it may appear, and *then*, you will find yourself, going on "from strength, to strength" in fuller measure.



CHAPTER XXVII.

An Ascending Scale.

IN Psalm lxxvi: 1, 2, we find set forth, what may well be termed, an ascending scale of spiritual experience. It reads as follows:—

1. In *Judah* is God known:
2. His name is great in *Israel*.
3. In *Salem* also is His tabernacle,
4. And His dwelling place in *Zion*.

Judah means: *Praise*. The consciousness of having received great and manifold blessings from the Lord, is sufficient cause for making "Praise" the dominant factor, or ruling characteristic of the first stage of spiritual experience. At this period God is specially "known" or recognized, in the things that make happy and joyful. The words: "The Lord hath done great things for me, whereof

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I am *glad*," fitly express the experience here known.

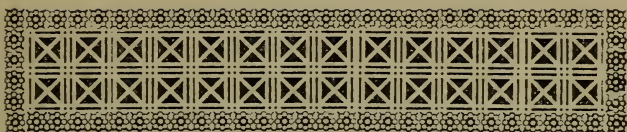
Israel means: *Power*. At the second stage, the *greatness* of the "Power" of God, as it is manifested both in our own experience, and that of others, through which exploits are performed, kingdoms subdued, promises obtained, the mouth of lions stopped, and we wax valiant in fight; tends to hold us to the thought expressed by the Psalmist: "*Great* is the Lord, and greatly to be praised, and his *greatness* is unsearchable. One generation shall praise thy works to another, and shall declare thy *mighty acts*."

Salem means: *Peace*. Reaching this stage, the "Peace" of God *rules* the heart, and the soul discovers more of God manifested in "Peace" and quietness, than it ever recognized in "Praise" or "Power." It *now* finds its strength, in sitting still, and God is no longer looked for in "a great and strong wind," or "earthquake," or "fire," but in the "still small voice." It now worships in the true "Tabernacle," which the Lord

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pitched, and not man. Great "Peace" have they who love the Law declared in this Tabernacle in Salem, for none of its precepts can offend them.

Zion means: *Rock, Sunny Mount.* Here that experience is known, in which the Lord becomes incarnate, or takes up his abode in man, and the promise is fulfilled: "I will dwell in them, and walk in them." Such souls constitute the Church built upon a "Rock," against which, the gates of hell shall not prevail. They dwell on the "Sunny Mount" of God-given fervor, light, and communion, for the Lord God is their Sun and Shield, and He withholds no good thing from them, because they walk uprightly. "Praise," "Power," "Peace," and a "Rock" of Security, are known in unalloyed purity in Zion. For the soul's aspirations and desires are now no longer pitched to the key of earthly conceptions, but in consonance with the harmonious melody of God's perfect Law of Love and Light.



CHAPTER XXVIII.

Labor and Rest.

MAN naturally, is more willing to profess and be *active*, than he is to be silent and passive. But not until he comes to the end of all the willing, talking, and doings that his own creaturely-activity prompts, can he find sure anchorage in the quiet harbor of internal peace, and so know an entrance into the true Sabbath of Rest, in which the Lord's injunction is fully obeyed: "*Be still, and know that I am God.*"

The speech and actions of many seem to make it appear, that the Most High is in a great measure dependent upon the co-operation of man, for the accomplishment or success of His fore-ordained plans and purposes. But those who have been truly *redeemed* from among men, who have ceased from their own labors,

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whose every thought has been brought into captivity, and into obedience to the will of Christ, these know, that, it is not by might or by power, that His designs are to be consummated, but by His *Spirit alone*; and that not one jot or tittle of any plan or purpose that He had in view when He said: "Let us make man," shall fail to be fully accomplished. "For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?"

To *rest* in the Divine Will, as a little child on its mother's lap, is to be in the only place that is well-pleasing to Him; and it is as *safe* a resting place, as it is a *sure* one.

When we reach *this* Place of repose, *then only*, are we prepared to act as "workers together with God" and do acceptably, whatever He may call for, for *then*, all our speaking, willing, and doing, will be but the outward manifestation of His own movement within us. *Thus*, "the beloved of the Lord *shall* dwell in safety."

THE END.



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CHAPTER IV. His mother saith unto the servants. Whatsoever he saith unto you do it. There was set there six waterpots of stone. The manner of the purifying of the Jews. Containing two or three firkins apiece. Fill the waterpots with water. They filled them up to the brim.

CHAPTER V. Draw out now. The governor of the feast. The ruler of the feast. The water that was made wine. Knew not whence it was. The governor of the feast called the bridegroom. Every man at the beginning doth set forth good wine. But thou hast kept the good wine until now. The beginning of miracles. Manifested forth his glory.

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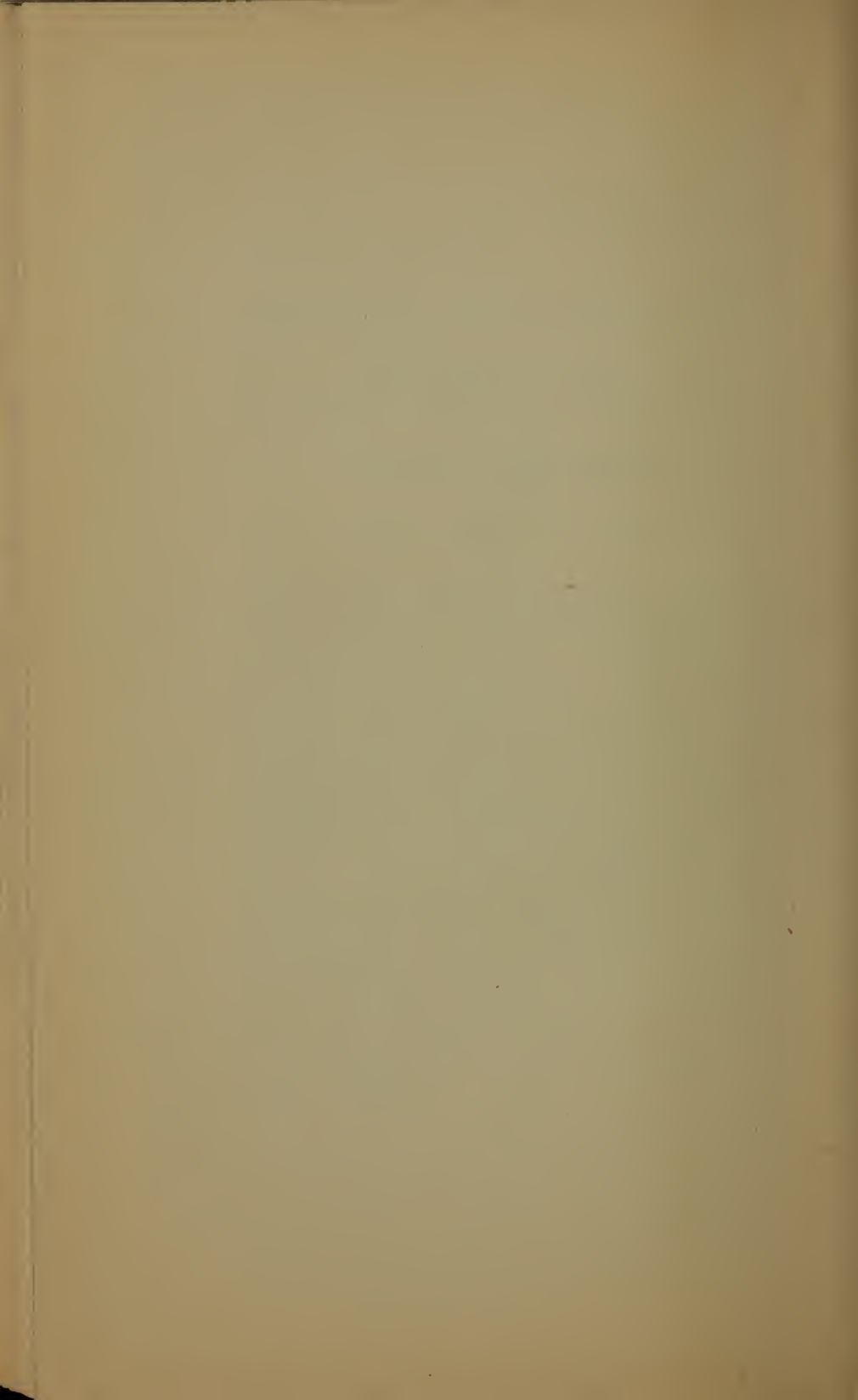
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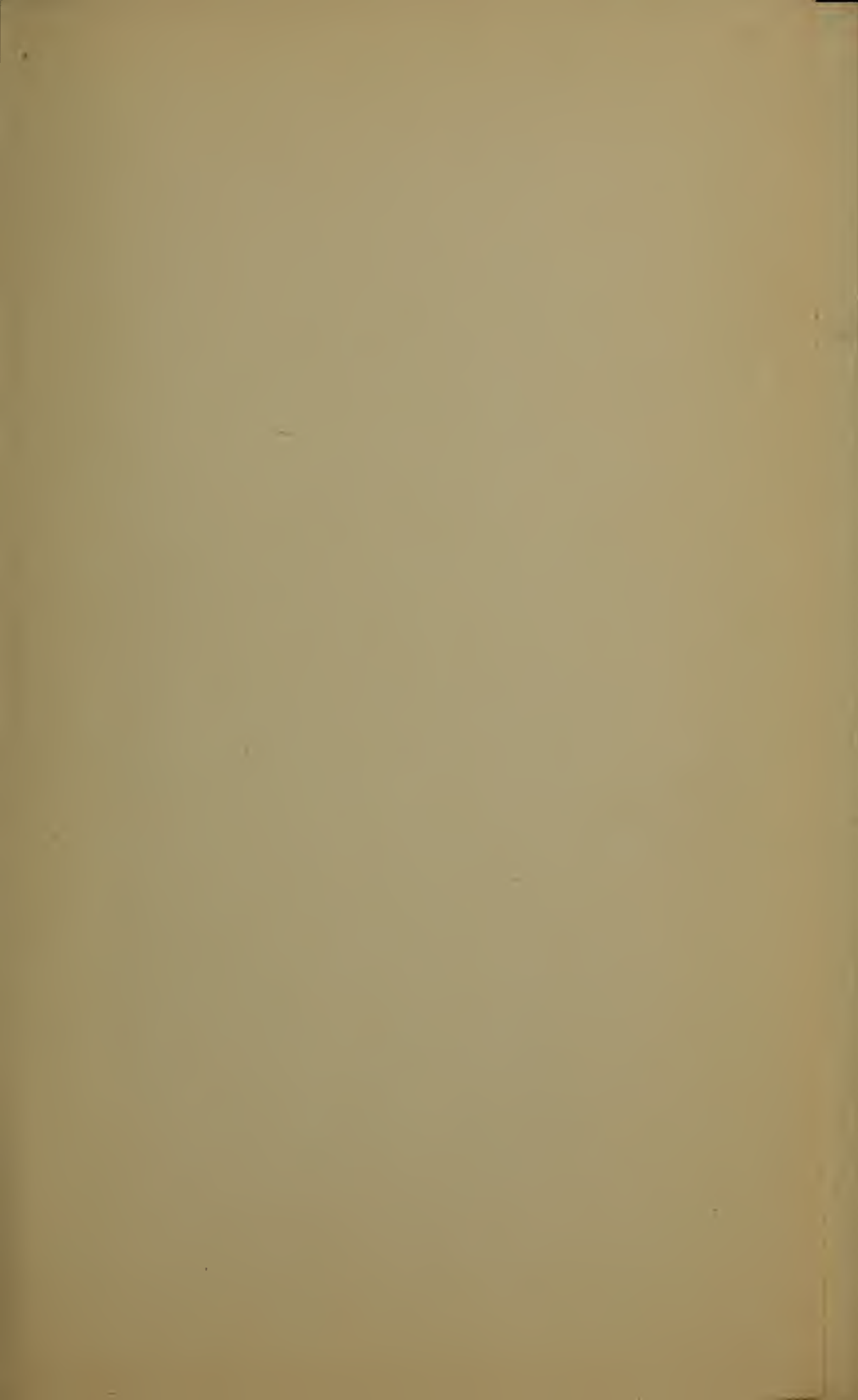
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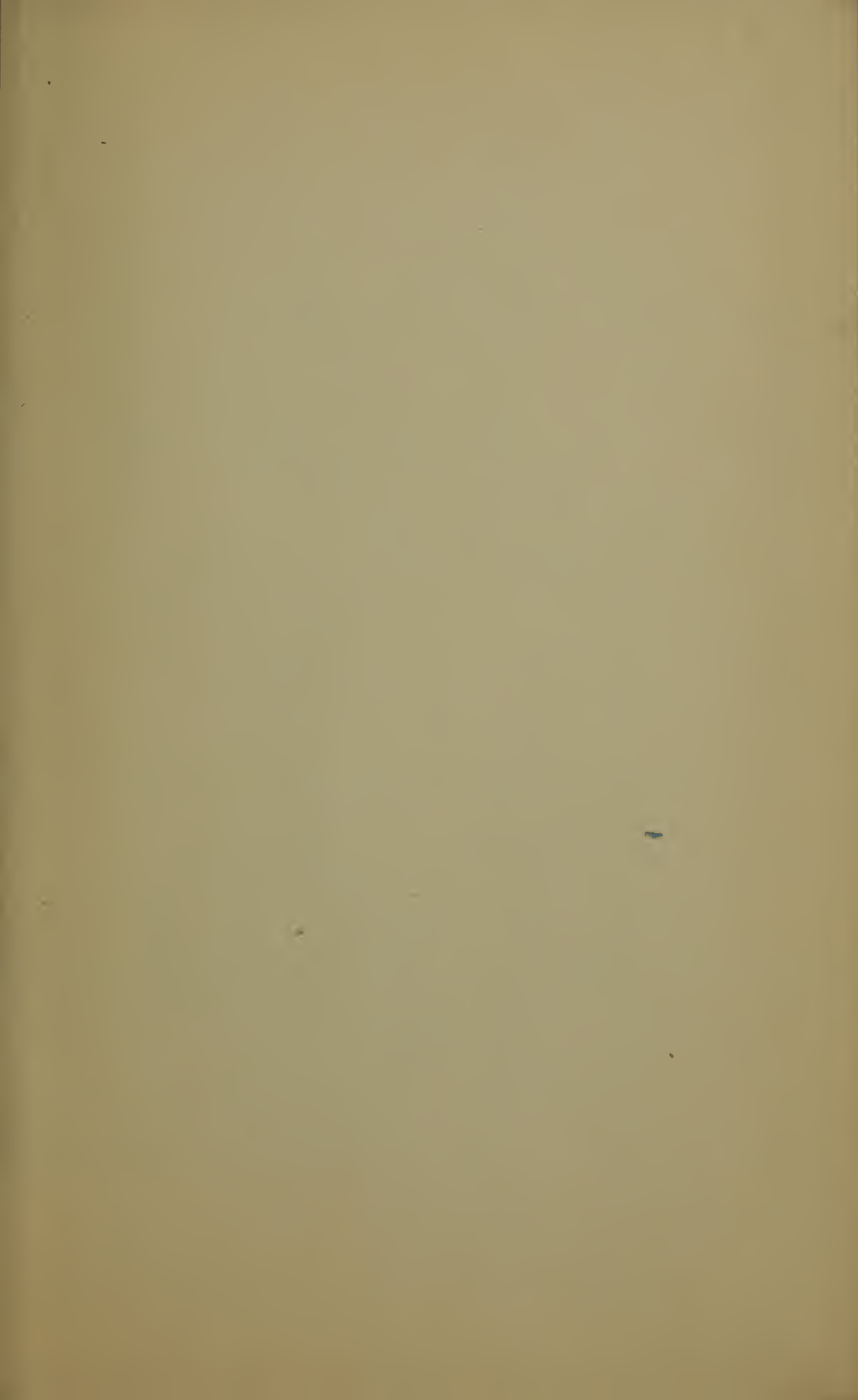
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